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*The Vedic Dual*¹: Part VI, *The Elliptic Dual*; Part VII,
The Dual Dvandva.—By Dr. SAMUEL GRANT OLIPHANT,
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THE purpose of this paper is to present various phenomena that are associated with the elliptic dual and the dual dvandva, to present for reference what is believed to be complete lists of these two species of the dual as found in the Rig and Atharva Vedas, and to propose solutions of the mooted problems of their genesis and relationship.

I.

The elliptic dual, or, as I should prefer to call it were not the term so firmly established in its literature, the sylleptic dual, is the dual of one substantive connoting both its own singular and another singular suggested by it. In its obvious kinship with such rhetorical tropes as metonymy, synecdoche, antonomasia, &c., and with such syntactical schemata as zeugma, ellipsis, syllepsis, &c., as well as in its possible relationship to the so-called σχῆμα Ἀλλεμανικόν of Greek poetry (*Vid.* Fraser, *Classical Quarterly*, IV, 25 ff.), this dual is essentially artistic and poetic. This appears also from the fact that even the Vedic *pitārā* and *mātārā*, though occurring eighty-five times in the Rig Veda alone, are used figuratively at least seventy-two times. In nine of the remaining instances the words may be duals in comparison with a dual antecedent and not elliptic duals at all and in at least three of these instances this would seem unmistakably the preferable interpretation.

The ratio of one hundred and twenty-nine instances (including the doubtful cases) of this dual in the Rig Veda to only sixteen independent examples in the Atharva Veda, would show that it is also essentially hieratic as well as poetic.

¹ See this Journal, XXX, 155 ff.

These conclusions find additional corroboration in the infrequency of this dual even in the ancillary Vedic literature, in which except a mere¹ handful of analogical growth, only a² few stereotyped forms remain, reminiscential of the older hieratic and more artistic period, and also in its³ non-occurrence in the later poetic recrudescence.

In their use of the elliptic dual the rishis show in various ways that they are quite conscious of the syllepsis. In ninety-nine of the hundred and forty-five instances in the two Vedas they seem to have taken especial pains that others should not misunderstand them by taking the words too literally. Their methods show considerable variety and artistic skill and seem important enough to warrant a rather full presentation. They may be subsumed under eight classes, described as follows:

I. The dual of the unexpressed member of the syllepsis follows closely in the context the dual of the expressed member.

Thus *mātārā* in ⁴ III, 7, 1^b, referring to *dyāvāprthivī* as the parents of Agni is followed in the very next *pāda* by *pitārā* with the same meaning and reference. In this instance there is the additional reinforcement of *pitṛbhyām* in 6^a. Similar are,

III, 5, 7^d, *mātārā*, and 8^d, *pitṛór*,

I, 140, 3^b, *mātārā*, and 7^d, *pitṛóḥ*,

I, 159, 2^c, *pitārā*, and 3^c, *mātārā*,

IX, 75, 2^c, *pitṛóḥ*, and 4^b, *mātārā*.

Thus this phenomenon is associated with eleven of the duals.

II. There is in the neighboring context either specific mention or suggestion, or both, of the unexpressed member of the syllepsis.

(a) Mention. In VIII, 27, 2^b—*uśāsā náktam ósadhīḥ*, the *náktam* implicit in *uśāsā* is expressed immediately after it.

I, 155, 3^b, *mātārā* = *dyāvāprthivī*, 3^c *pitūr* = *dyāús*,

I, 140, 3^b, *mātārā*, 3^d *pitúḥ*,

¹ The following have been noted in Pāṇini, Hemachandra and the *Amarakoṣa*: *āulūkhalāu*, *kukkuṭāu*, *ṛṣadāu*, *putrāu*, *brāhmanāu*, *bhrātārāu* and *çvaçurāu*. There are probably a few others of sporadic occurrence.

² See, *e. g.* under *adhvaryū*, *uśāsā* and *pitārā* in the appended list.

³ Ahanī alone of the Vedic elliptic duals is cited by PWB. for the *Mahābhārata*.

⁴ All references are to the RV. unless the AV. be particularly specified.

I, 140, 7^d, *pitrór*, 9^a, *mātú*,

IV, 5, 10^a, *pitrór*, 10^c, *mātús*,

VIII, 25, 2^a, *mitrá* (initial in *pāda*), 2^b *váruṇo* (also initial in *pāda*).

(b) Suggestion.

I, 31, 2^d, the epithet *dvimátá* referring to the *aránī* as parents of Agni, suggests the member implicit in the *pitrór* of 4^c.

V, 3, 2^a and X, 68, 2^b,—the mention of *Aryamā* suggests marriage and the unexpressed member of *dāmpatī* in 2^d and 2^c respectively.

VIII, 52, 1^b,—*kṣonī* is followed in the same *pāda* by *sūryam*, suggestive, if not metonymic, of the connoted *dyāús*.

I, 146, 1^b,—*pitrór* finds its connoted feminine amply suggested by *ene* in 2^a and *dhenú* in 3^b.

(c) Both mention and suggestion.

III, 1, 7^d,—*mātārā* (= *dyāvāprthivī*) has its connoted masculine mentioned in *pitúḥ* in 9^a and 10^a and suggested by the *diváh* of 2^c, 6^b and 9^c and both its members are explained by 3^b—

diváh subāndhur janúṣi prthivyāh.

In addition to these twelve, three others are listed under class VIII.

III. The unexpressed member is sometimes represented by a heterogeneous adjective as an attributive of the expressed member. So *pūrvajā* with *pitārā* in VII, 53, 2^a and *pūrvajā-varī*, also with *pitārā*, in X, 65, 8^c. Conversely we have the masculines *ubhá*, *kṛṣṇaprūtāu* and *sakṣitāu* with *mātārā* in I, 140, 3^b.

As *dyāvā* is the masculine element in *dyāvāprthivī*, so it would seem preferable to take it when it is the elliptic dual as still masculine and explain *māhine* in III, 6, 4^b, and *ubhé* in IX, 70, 2^b as heterogeneous adjectives representing the unexpressed member.

In X, 76, 1^c *sacābhuvā* and *udbhīdā*, heterogeneous attributives to *āhanī*, seem due to the thought of the dual *náktā*. In I, 113, 2^c, the adjectives *amṛte*, *anūcī* and *āmināné* may be taken as neuters in a *constructio ad sensum* with *dyāvā* as equivalent to *ahorātré*.

IV. The implied member of the syllepsis is sometimes sug-

gested by a differentiating adjective, sometimes with a distinctly oxymoronic effect.

In I, 123, 7^b and VI, 58, 1^b, *viśurūpe* applied to *āhanī* differentiates between day and night. So *virūpe* as applied to *uśāsā* in III, 4, 6^a and V, 1, 4^c distinguishes between the connoting and connoted members. The phrase *vārṇam . . . āmināné*, attribute of *dyāvā* in I, 113, 2^d, has a similar function.

In the Atharva Veda we find *nānārūpe* applied to *āhanī* in XIII, 2, 3^b, *sāmyatoḥ* to *āhnos* in XVI, 8, 22^c and *sām carataḥ* predicated of *uśāsā* in VIII, 9, 12^c, all serving to mark a distinction between the expressed and unexpressed members of the syllepses.

V. The most frequent method is the use of distributive appositives or attributives.

(a) Distributive appositives.

I, 160, 3^a, *pitṛōḥ*, 2^b, *pitā mātā* ca.

X, 32, 3^b, *pitṛór*, 3^c, *jāyā pátim vahati*.

(?) I, 36, 17^c, *mitrá*, 17^c, *médhyatithim* + 17^d *upastutám*.

X, 10, 5^a, *dāmpatī* = *yamó yamí* ca.

X, 85, 32^b, *dāmpatī* = *sómaḥ sūryā* ca.

X, 95, 12^c, *dāmpatī* = *purūrāva urváṇi* ca.

III, 33, 1^c, *mātārā*, 1^d, *vīpāt chutudrī*.

III, 33, 3^c, *mātārā*, 3^a, *sīndhum mātṛtamām* + 3^b, *vīpācam*.

IV, 55, 3^c, *āhanī*, 3^d, *uśāsānāktā*.

III, 31, 17^a, *kṛṣṇé*, 16^d, *dyúbhir . . . aktúbhir*.

I, 142, 7^c, *mātārā*, 7^b, *náктоśāsā*.

IV, 22, 4^c, *mātārā*, 3^d, *dyām . . . bhúma*.

4^b, *dyāúr . . . kṣāḥ*.

V, 5, 6^a, *mātārā*, 6^c, *doṣām uśásam*.

VII, 2, 5^c, *mātārā*, 6^b, *uśāsānāktā*.

VII, 7, 3^c, *mātārā*, 5^c, *dyāuṣ ca yām pṛthiví*.

X, 1, 7^b, *mātārā*, 7^a, *dyāvāpṛthiví*.

X, 35, 3^b, *mātārā*, 3^a, *dyāvā no adyā pṛthiví*.

X, 64, 14^a, *mātārā*, 14^a, *dyāvāpṛthiví*.

I, 31, 9^a, *pitṛór*, 8^d, *dyāvāpṛthiví*.

I, 110, 8^d, *pitārā*, 6^c, *pitúr* + 8^c, *mātārām*.

I, 121, 5^a, *pitārāu*, 11^a, *dyāvākṣāmā*.

III, 3, 11^c, *pitārā*, 11^d, *dyāvāpṛthiví*.

X, 65, 8^a, *pitārā*, 8^c, *dyāvāpṛthiví*.

V, 65, 6^a, *mitrá*, 1^c, *várūno*, 1^d, *mitró*.

4^a, *mitró*, 4^c, *mitrásya*.

5^a, mitrásya, 5^d, várūṇa.

The AV. instances belonging here are:

XIV, 2, 9^b, dāmpatī, 9^e, vadhvāi.

7^c, vadhū, 7^d, pátye.

1^e, pátibhyo, jáyām.

2^a, pátnim, 2^c, pátir.

XIV, 2, 64^b, dāmpatī, 63^a, nārī, 63^c, pátir.

VI, 120, 3^d, pitārāu, 1^b, mātāram pitāram va.

2^a, mātā, 2^c, pitā.

XX, 34, 16^a, pitārāu, 14^a, dyāvā cid asmāi prthivī.

(b) Distributive attributives.

VI, 58, 1^b, áhanī, 1^a, çukráṁ ... anyád.

1^a, yajatám ... anyád.

X, 120, 7^c, mātārā (= dyāvāprthivī).

7^a, ávaram, páram.

I, 146, 1^b, pitrór (= dyāvāprthivī).

1^c, cárato (dyāús), dhruvásya (prthivī)

(c) The distributive appositives are sometimes suggested rather than expressed.

VIII, 7, 22^b, kṣonī, equivalent to dyāvāprthivī,

22^b, apáh (prthivī), sūryam (dyāús).

VII, 65, 2^d, dyāvā, 1^a, sūra (dyāús), 2^b, kṣitīḥ (prthivī).

VIII, 31, 5^a, dāmpatī, 6, 7, 8, 9, *passim*, suggest the married pair.

X, 162, 4^b, dāmpatī, all the poem suggests the pair, esp. the wife.

AV. V, 1, 4^c, mātārā, 2^c, dhásyur yónim.

(d) Two of the foregoing may be united.

a + b. I, 113, 2^d, dyāvā = daily and nightly heavens.

2^a, rúcatī çvetyā, 2^b, kṛṣṇā.

1^d, rátrī, 3^d, náктоśāsā.

I, 122, 4^d, mātārā = ahorātré.

2^b, uśāsānāktā.

2^c, starīr (barren night).

2^c, sudṛṣī (fair morn).

a + c. X, 37, 2^b, dyāvā, 2^d, ápo, sūryah.

6^a, dyāvāprthivī.

I, 161, 10^d and 12^b, pitārā = dyāvāprthivī.

11^a, udvátstv asmā akr̥notanā tṛṇam.

11^b, nivátstv apáh (akr̥notanā).

11^c, ágohyasya gr̥hé, 13^b, ágohya.

12^a, bhúvanā.

14^a, divā . . . bhúmyā.

AV. XIV, 2, 37^a, pitārāu, 37^b, mātā pitā ca.

37^c, mārya iva yóṣām.

37^d, prajāñ kṛṇvāthām.

XII, 3, 7^d }

3, 14^d }

3, 27^c }

3, 35^c }

dāmpati, 1^a, púmāns, 1^b, priyā,
context of hymn *passim*.

VI. The appositive is sometimes a collective dual.

III, 2, 2^b, mātór, 2^a, ródasī.

III, 26, 9^c, pitór, 9^c, ródasī.

VII, 6, 6^d, pitór, 6^c, ródasyor.

IX, 68, 4^a, mātārā, 3^c, mahī apāré rájasī.

IX, 70, 6^a, mātārā, 2^b, ubhé dyāvā.

5^b, ródasī.

IX, 75, 4^b, mātārā, 4^b, ródasī.

IX, 85, 12^d, mātārā, 12^d, ródasī.

X, 11, 6^a, pitārā, 9^c, ródasī deváputre.

X, 140, 2^c, mātārā, 2^d, ródasī.

VII. The appositive sometimes refers only to the expressed member, by name or suggestion.

(a) By name.

I, 28, 8^c, vanaspati, 6^a, vanaspate.

7^a, āyajī vājasátamā.

1^c, 2^c, 3^c, 4^c, 5^b, ulúkhala.

X, 79, 4^b, mātārā, 3^a, mātúh.

X, 8, 3^a, }

X, 8, 7^c, }

pitór, 7^b, pitúr párasya.

(b) By suggestion.

X, 39, 12^a, áhanī, 12^c, duhitā diváh (uśás).

12^d, vivásvataḥ (morning sun).

II, 16, 3^a, kṣoñbhyām, 3^b, samudrāñh párvatāir.

X, 115, 1^b, mātārāv, 1^c, anūdhā.

I, 124, 5^d, pitór, 3^a, divó duhitā.

X, 31, 10^c, pitór, 10^d, çamyám.

VIII. Two or more of the foregoing may unite into a complex.

I + II a.

I, 159, 2^c, pitārā = 3^d, mātārā.

2^a, pitúr, 2^b, mātúr.

1^a, dyāvā yajñāñh prthivī.

I + II a + III.

I, 140, 3^b, mātārā = 7^d, pitróḥ.

3^d, pitúh, 9^a, mātú.

3^a, kṛṣṇaprūtāu, sakṣītāu.

{3^b, ubhá.

I + II b + VI.

IX, 75, 4^b, mātārā = 2^a, pitrór,

2^d, diváh.

4^b, ródasī.

II b + IV + VII.

I, 185, 1^d, áhanī, 1^a, pūrvā, áparā.

4^c, ubháye**bh**ir áh**n**ām.

5^a, saṃgāchamāne yuvatī.

(5b, svāsārā jāmi, κατὰ σύνεσιν with
āhanī as daughters of dyāvā-
prthivī.

III + IVa + Va + b.

I, 123, 7^b, áhanī, 7^c, anyā (attracted by uṣāḥ).

7^b, víṣurūpe.

7^a, ápānyád éty abhy ànyád eti.

7^c, támo, 7^d, uṣáḥ.

III + V a + c.

VII, 53, 2^a, pítārā, 2^a, pūrvajā.

१^a, dyāvā yajñāih prthivī.

१२८, dyāvāprthivī.

1^d, mahí deváputre.

IV + Vc + VII.

V, 1, 4^c, uṣāsā, 4^c, virūpe.

2^b, prātár, 2^d, támaso.

4^c & 5^a, ágre áhnām.

1^b, uṣásam.

Va + VI.

VI, 17, 7^d, mātārā, 7^a, kṣām, 7^b, dyām.

7^c, ródasī.

III, 6, 4^b, dyávā, 2^b, divác cid agne mahinā prthivyā.

2^a, ródasī.

IV, 56, 5^a, dyāvā, 1^a and 3^b, dyāvāprthiví.

4^a, ródasī.

I, 185, 2^c, 5^b, pitrór, 2^d—8^d, dyāvā rákṣatam pṛthiví.

11^a, dyāvāprthivī.

10^d, *pitā mātā ca rakṣatam.*

11^b, *pītar mātār.*

3^a, *ródasī.*

4^b, *ródasī deváputre.*

X, 12, 4^d, *pitārā*, 4^b, *dyāvābhūmī.*

4^b, *ródasī.*

X, 59, 8^b, *mātārā*, 7^a, *pr̥thivī*, 7^b, *dyāúr.*

8^d, *dyāúḥ pr̥thivī.*

8^a, *ródasī.*

Vc + VI.

IX, 70, 2^b, *dyāvā*, 3, double ref. to gods and men.

1^b, *purvyé vyòmana.*

4^b, *madhyamāsu mātṛṣu.*

5^b, *ródasī.*

The AV. has the following:

IV + Va.

XIII, 2, 3^b, *áhanī*, 3^b, *nánārūpe.*

8^d, *cukró*, 8^d, *támo.*

5^d, *ahorātré.*

XVI, 8, 22^c, *áhnos*, 22^c, *sámyatoḥ.*

21^c, *ahorātráyoḥ.*

IV + VII.

VIII, 9, 12^a, *uśāsā*, *sám caratah.*

12^c, *súryapatnī.*

Of the elliptic duals not listed in the foregoing classes, the unexpressed members of thirty in the RV. and of three in the AV. are clearly suggested by the general context, as in those instances in which *mātārā* or *pitārā* is a term for the *aráṇī* as parents of Agni, or for *dyāvāpr̥thivī* as the parents of the Ribhus, &c. Of the remaining thirteen, ten are used in similes with the Aṣvinā as the second member and one each in comparisons with *kṣonī*, *ródasī* and *indrāvāruṇā*.

The irreversibility of the elliptic dual has been remarked by others. Only one member of each pair can, in general, be used. *Pitārā* and *mātārā* are the striking exception and are used in the RV. in the ratio of forty-nine to thirty-six, in the AV. of three to two. Another exception does not appear to have been noted. The compound is *dyāvākṣāmā*, but *kṣāmā* is an elliptic dual. Here *dyāvā* would suggest only the far

more frequent *pr̥thivī*. The same is true of *kṣonī*, though the compound is not Vedic.

§ 2.

Elliptic Duals.

The following alphabetic list of these duals is believed to be complete for both the Rig and the Atharva Veda.

RV.

adhvaryū (2) = *adhvaryú* + (*pratiprasthātī*).

I, 16, 5^c, and to be supplied with *dvā* in VIII, 72, 7^b.

Cited also for ÇB. 4, 3, 4, 22 and Katj. ÇS. 5, 5, 24, 26.

āhanī (7) = *āhan* + (*rātri*).

I, 123, 7^b; 185, 1^d; IV, 55, 3^c; V, 82, 8^a; VI, 58, 1^b; X, 39, 12^d; 76, 1^c.

Cited also for MBh. I, 301.

udumbalāū (1), see under *çabālāu* infra.

X, 14, 12^b.

uṣāsū (5) = *uṣās* + (*nákta*).

I, 188, 6^c; III, 4, 6^a; 14, 3^a; V, 1, 4^c; VIII, 27, 2^b (cf. Bergaigne, *Rel. Ved.* 1. 248, n).

Cited also for VS. 21, 50; 29, 6.

kṛṣṇé (2) = *kṛṣṇā* + (*çvetā*, cf. VII, 90, 3^d).

III, 31, 17^a, *kṛṣṇé vásudhiti* = *ahorātré* (Sāy.).

IV, 48, 3^a, *kṛṣṇé vásudhiti* = *dyāvāpr̥thivī* (Say.).

(VS. 28, 15, explains *vásudhiti* as *dyāvāpr̥thivī*. As *kṛṣṇā* is not applicable to *āhar* or *dyāús*, we follow Bergaigne in *Rel. Ved.* 1, 250, in taking it as an elliptic dual,—“la noire et la brillante”).

kṣāmā (2) = (*dyāús*) + *kṣám*.

II, 39, 7^b; X, 106, 10^d.

(Both instances are in Aṣvin similes. In both the *Pada-pāṭha* reads *kṣāma-iva* and G.W.B. takes it as the sing. of *kṣāman*. Sāyaṇa writes *kṣāmā* each time, but paraphrases the former by *ródasī*, the latter by *kṣīṇā gāuh*. LRV and GRV interpret the word differently in the two passages. *kṣāmā* in X, 12, 1^a, is unmistakably a dual from *kṣám*

Dyāvā ha kṣāmā prathamé ṛtēna.

In a comparison with the Aṣvinā the law of numerical concord holds with great strictness and almost of itself compels

us to take both instances as duals, elliptic duals equivalent to *ródasī* or *dyāvāprthivī*. This gives also a much better interpretation in each instance and has the added virtue of consistency. The *sám ajatān rájānsi* of the former passage and the *urjá sacethe* of the latter both become especially apposite. The second passage would mean—"As Earth and Heaven ye help strengthen with food from the grassy mead" or perhaps, better, "help with strength the creature that grazes the grassy mead", comparing *sūyavasād* in I, 164, 40 and Sāyaṇa's derivation of the word in our passage from the radical *ad*. In either case it becomes another allusion to the Aṇvina as the great succorers).

kṣoṇī (4) = (dyāús) + kṣoṇi.

II, 16, 3^a; VIII, 7, 22^b; 52, 10^b; 99, 6^b.

(*kṣoṇa*, "earth", is cited for R. I, 42, 23 and Bh. P. V, 18, 28; VIII, 6, 2. So *kṣoṇi* in Bh. P. IV, 21, 35 and *kṣāuṇi* in Bh. P. III, 14, 3 and 24, 42. These seem to justify the inclusion of this word among the elliptic duals, a view supported by Nāigh, 3, 30. The word presents also the phenomena associated with the elliptic duals).

dāmpatī (7) = dāmpati + (dāmpatnī).

V, 3, 2^d; VIII, 31, 5^a; X, 10, 5^a; 68, 2^c; 85, 32^b; 95, 12^c; 162, 4^b.

dyāvā (4) = dyāús + (prthivī).

III, 6, 4^b; VII, 65, 2^d; IX, 70, 2^b; X, 37, 2^b.

dyāvā (1) in sense of náktosāsā, or the sky by day and the sky by night. See pp. 35 and 37.

I, 113, 2^d.

dyāvī (1) = dyāús + (prthivī).

IV, 56, 5^a.

(Lanman, NI. 433^c and Grassmann WB. agree that this anomalous ἀπαξ εἰρημένον is a neuter form).

pitārā (49) = pitā + (mātā).

I, 20, 4^a; 110, 8^d; 111, 1^c; 161, 10^d, 12^b; IV, 33, 2^a, 3^a; 34, 9^a; 35, 5^a; 36, 3^c, (r̥bhūnām).

I, 31, 4^c, 9^a; 146, 1^b; III, 3, 11^c; 5, 8^d; 18, 1^b; 26, 9^a;

VI, 7, 5^c; VII, 6, 6^d; X, 8, 3^a; 11, 6^a; 31, 10^c, (agnēs).

I, 121, 5^a, (indrasya); I, 124, 5^d, (uśāsas).

I, 160, 3^a, (sūryasya); II, 17, 7^a, (aparīṇitāyās).

IX, 75, 2^c, (sómasya); X, 8, 7^c, (tritasya).

X, 32, 3^b, (kásya cid); X, 61, 1^c, (pakthasya).

I, 140, 7^d; 159, 2^c; 185, 2^c, 5^b; III, 7, 1^c, 6^a; IV, 5, 10^a;
 VI, 7, 4^d; VII, 53, 2^a; X, 12, 4^d; 65, 8^a, (= dyāvāprthivī).
 IV, 41, 7^d, comparison with mitráváruṇā.
 III, 54, 16^a; 58, 2^b; VII, 67, 1^d; X, 39, 6^b; 85, 14^d; 106, 4^a;
 131, 5^d, comparison with aṣvínā.

Cited also from VS. 19, 11, and from the Kāṭhaka recension of the YV. 23, 12.

mātārā (36) = mātā + (pitā).

I, 122, 4^d; 140, 3^b; III, 1, 7^d; 2, 2^b; 5, 7^d; V, 11, 3^a; VII, 3, 9^c;
 7, 3^c; VIII, 60, 15^a; X, 1, 7^b; 79, 4^b; 115, 1^b; 140, 2^c, (agnés).
 I, 142, 7^c; V, 5, 6^b; VI, 17, 7^d; IX, 102, 7^b; X, 59, 8^b, (rtāsya).
 IX, 75, 4^b; 85, 12^d, (sómasya).
 I, 155, 3^b; 159, 3^b; III, 7, 1^b; IV, 22, 4^c; VI, 32, 2^a;
 IX, 9, 3^a; 68, 4^a; 70, 6^a; X, 35, 3^b; 64, 14^a; 120, 7^c, (= dyāvā-
 prthivī).

IX, 18, 5^b, (= ródasī).

III, 33, 1^c, 3^c, comparison with vipāṭ chutudrī ca.

VII, 2, 5^c, comparison with uṣásānāktā.

VIII, 99, 6^b, comparison with kṣonī.

mitrā (5) = mitrá + (váruṇa).

I, 36, 17^c, so Ludwig, Grassmann and Bergaigne (2, 116) take it, but Sāyaṇa takes it as *mitrāṇi*, plural. It may be taken also as dual, "friends", in apposition to the proper names immediately after it.

I, 14, 3^b, if the *Padapāṭha* is correct in its resolution of *mitráṅnim* into *mitrá-ágnim*. The metre does not favor this and the presence of *ágna* . . . *mitrásya* in 10 below, without any reference to *váruṇa* makes it more doubtful whether we have a dual here at all.

V, 65, 6^a; VIII, 25, 2^a.

X, 106, 5^b, in comparison with *aṣvínā*. Sāyaṇa takes it as equivalent to *mitráváruṇāu*, but G.W.B. and L.R.V. take it as "*freunde*".

vanaspatī (2), metonym = ulúkhala + (músala).

I, 28, 8^a and to be supplied also in 7^a with the adjectives *āyaji* and *vājasátamā*.

ṣabálāu (1) = ṣabála + (ṣyāmā).

X, 14, 10^b; (see Bloomfield: "*Cerberus, The Dog of Hades*", p. 32).

The foregoing equation is based on AV. VIII, 1, 9^a. The color of these hell hounds is stated in RV. X, 114, 12^b to

be *udumbulāu*—evidently another elliptic dual. In VII, 55, 2^a^b, the colors *árjuna* and *piçāṅga* are used in reference to one of them.

Açvínā and *ródasī*; the evidence seems too meagre to warrant the admission of these into the number of elliptic duals.

AV.

aghnyāu (1) = *aghnyás* + (*aghnyā*).

XIV, 2, 16^d if a metaphor for the bride and groom; if, as Kāuṣ. 77, 15 takes it, the two oxen that drew the bridal car, it is not an elliptic dual at all.

āhanī (2) = *āhan* + (*rātri*).

XIII, 2, 3^b; XVI, 8, 22^c.

uṣāsā (1) = *uṣás* + (*nákta*).

VIII, 9, 12^a.

dāmpatī (7) = *dāmpati* + (*dāmpatnī*).

VI, 122, 3^d; XII, 3, 7^d, 14^d, 27^c, 35^c;

XIV, 2, 9^b, 64^b.

pitārāu (3) = *pitá* + (*mātá*).

VI, 120, 3^d; XIV, 2, 37^a, literal.

XX, 34, 16^a, figurative = *dyāvāprthivī* (*indrasya*).

mātārā (1) = *mātá* + (*pitá*).

V, 1, 4^c, figurative? = *dyāvāprthivī*? (*súryasya*)?

sammātārāu (1).

XIII, 2, 13^b, if literal, dual is due to comparison with *ántāu* preceding; if figurative, perhaps alludes to the *aráṇī* as parents of Agni.

The following are common to both Vedas:

dāmpatī, RV. X, 85, 32^b = AV. XIV, 2, 11^b.

RV. X, 10, 5^a = AV. XVIII, 1, 5^a.

pitārā, RV. X, 11, 6^a = AV. XVIII, 1, 23^a.

RV. X, 12, 4^d = AV. XVIII, 1, 31^d.

çabálāu, RV. X, 14, 10^b = AV. XVIII, 2, 11^b.

II.

The Dual Dvandva.

In our presentation of this dual we shall start with that form which, from one view taken of its historical relationship to other forms, may be called the tmetic dvandva, or, from an-

other view, the inchoative dvandva. In this there is an "alien intrusion" of one or more words between the parts of the compound. We may select as one extreme RV. VI, 42, 5^a—

á náktā barhīh sadatām uṣāsā

in which the members are, practically, at the opposite ends of a triṣṭubh pāda and separated by the maximum of five full syllables. To illustrate the other extreme we may select RV. V, 45, 4^b—*indra nv āgnī*, in which the intervening monosyllabic word coalesces in pronunciation with the second term and disappears as a separate entity.

The appended list of dual dvandvas shows that the RV. has thirty-five instances of this form, in only two of which five syllables intervene; in eighteen, three syllables; in eight, two syllables; in five, one full syllable and in two a syllable that coalesces with the second term. The AV. has but one example of this class, in which a monosyllable comes between the members of the compound.

That this class is of pro-ethnic origin is shown by the few parallels found in the Avestan and the Old Russian, in both of which languages, however, the degree of possible separation is narrowly restricted. The Avestan *haurvatāśca nō amərətātā*, in Vr. 9, 3 and *pāyūčā θwōrəštāra*, in Y. 42, 2, show that the limits for that language are one or two monosyllabic enclitics. The three examples given by Zubaty (*Věstník České Akademie*, X, 520) show that the Old Russian allows only a monosyllabic conjunction to come between the members of the dvandva, *e. g.*

perenesena vysta Borisa i Glěba.

In the second form this foreign matter is extruded and the two duals stand juxtaposed but without any other evidence of incipient coalescence into a compound; *e. g.*, RV. VII, 66, 1^a—*mītrāyor vārunayoh*, and I, 147, 1^c,—*toké tánaye*. The RV. has four examples of this and the unique tmetictic "freak", V, 62, 3^b—*mītrarājānā varunā*. The AV. has no example of this type. That it is at least ¹Aryan, however, is shown by the fact that it is the usual and final form of the dual dvandva in Avestan. A rather short search has yielded a full score of examples,

¹ Since writing this I have somewhere seen a statement that Wackernagel has suggested this as an additional explanation, of the much mooted Homeric *Ἀκτορίωνε Μολίωνε* in A, 750. I regret I have no access to Wackernagel's book.

such as *pasu vīra* (nom.), Yt. 13, 12; *pasvā vīrayā* (gen.), Yt. 13, 10; *pasubya vīraēibya* (inst.), V, 6, 32; *antarā aēṭrya aēṭrapaiti* (acc.), Yt. 10, 116; *tavēṣī utayūiti* (acc.), Y. 45, 10; &c., &c.

In our third type the two members, each preserving its own accent and dual form, coalesce into a compound. This doubly dualized dvandva is the prevailing type in either Veda, occurring 321 times out of a total of 487 in the RV. and 126 times out of a total of 237 in the AV. It is found, however, only in the strong cases, the nom., acc. and voc.; e. g. *indrāvāruṇā, agniśōma, indrābṛhaspāti*, &c.¹ In the weak cases one of the two concords is lost, either that of number or that of case. The loss of numerical concord occurs four times, only in the RV. *divāsprthivyós*; the loss of case concord occurs three times in the RV. and ten times in the AV.; e. g. *dyāvāprthivībhyām, dyāvāprthivyós*, &c.

In our next type the doubly dualized dvandva appears with only one accent, as that of the prior member is absent. Slight as this change is, it is very significant as it indicates a growing feeling of the compound. The RV. preserves only six examples of this type; the AV., thirteen; e. g. *somāpūṣābhyām, sūryācandramāsau*, &c.

In our final type the two members are fused into a unit by the complete loss of inflection of the prior element; e. g., *indravāyū, pārjanyaṇvātā* (voc.), &c. The RV. has 120 cases of this, or nearly 25%; the AV. has 87 cases, or 33%. This is the regular dual dvandva of the later language. The other types are distinctively poetic and hieratic and hieratic conservatism seems to be shown in the eighteen instances of the metrical resolution of *indrāgnī* out of a total of eighty-nine instances in which the form is found.

There are some noteworthy phenomena associated with the hieratic types of the dual dvandva. Of the thirty-five examples of our first type, the prior members of thirty-two stand initial in their *pādas* and the other three are preceded only by a prepositional particle.

The doubly dualized dvandva also has its favorite positions. Of the 321 in the RV., 119 are initial in their *pādas*; 30 stand second, usually preceded by a monosyllabic particle; 154 stand

¹ The AV. shows in *agnāviṣṇū*, VII, 29, 1^a, 2^a, a metabolism in the stem of the prior element, due to analogy with the numerous *a* stems.

in the exact middle of a triṣṭubh or jagatī *pāda* and only 18 are final. This is not *metri causa* as they would frequently scan as well in other positions, but seems due rather to an artistic desire to get the long compound into one of the two effective positions of the *pāda*, either initial or at its medial summit. It would seem to have been done for conscious effect as the instances seem too numerous to be accidental.

The dual dvandva resembles the elliptic dual in its general irreversibility. The appended list shows that in the Vedas only *uṣāsānāktā*, *parjānyāvātā* and *dyāvāprthivī* can be reversed to *nāktoṣāsā*, *vātāparjanya* and *prthivīdyāvā* respectively. The last of these is a ἀπαξ εἰρημένον in RV. III, 46, 5^a.

§ 2.

The Dual Dvandvas.

In the following lists we follow the order in which the various types were presented and give first the RV. and then the AV. examples of the respective types.

I. The tmetetic dvandva.

agnī, see *indrā*.

indrā.

V, 45, 4^b; VI, 59, 3^c,—*indrā* nv *agnī*.

VI, 60, 1^b,—*indrā* yó *agnī*.

VI, 57, 1^a,—*indrā* nú *pūṣānā*.

IV, 41, 1^a,—*indrā* kó vām *varuṇā*.

IV, 41, 2^a,—*indrā* ha yó *vāruṇā*.

IV, 41, 3^a,—*indrā* ha *rātnaṁ vāruṇā*.

IV, 41, 4^a, 5^a,—*indrā* yuvām *varuṇā*.

IV, 41, 6^c,—*indrā* no *ātra vāruṇā*.

VI, 68, 5^b,—*indrā* yó vām *varuṇā*.

uṣāsā and *uṣāsā*, see *nāktā*.

kṣāmā, see *dyāvā*.

dyāvā.

X, 12, 1^a—*dyāvā* ha *kṣāmā*.

I, 63, 1^b—*dyāvā* jajñānāḥ *prthivī*.

I, 143, 2^d,—*dyāvā* *çociḥ prthivī*.

I, 159, 1^a; VII, 53, 1^a,—*dyāvā* yajñāḥ *prthivī*.

I, 185, 2^d—8^d,—*dyāvā* *rakṣatam prthivī*.

II, 12, 13^a,—*dyāvā* cid *asmāi prthivī*.

II, 41, 20^a,—*dyāvā* naḥ *prthivī*.

V, 43, 2^b,—dyāvā vājāya prthivī.

VI, 11, 1^d,—dyāvā hotrāya prthivī.

VIII, 97, 14^d,—dyāvā rejete prthivī.

X, 35, 3^a,—dyāvā no adyā prthivī.

X, 46, 9^a,—dyāvā yām agnīm prthivī.

X, 91, 3^d,—dyāvā ca yāni prthivī.

I, 61, 14^b,—dyāvā ca bhūmā.

nāktā.

I, 73, 7^c,—nāktā ca cakrūr uśāsā.

VII, 42, 5^c—ā nāktā barhīḥ sadatām uśāsā.

pūṣānā, see *indrā*.

prthivī, see *dyāvā*.

bhūmā, see *dyāvā*.

mitrā.

VI, 51, 1,—mitrāyór āñ éti priyām vāruṇayoḥ.

The AV. has its only example in

XVIII, 1, 29^a, dyāvā ha kṣāmā, = RV. X, 12, 1^a.

II. Our second type, juxtaposition without composition, appears in I, 147, 1^c; VIII, 103, 7^c,—toké tánaye.

IX, 58, 3^a,—dhvasráyoḥ puruṣántyor.

VII, 66, 1^a,—mitrāyor vāruṇayoḥ.

V, 62, 3^b,—mitrarājānā varuṇa, a unique variant and sort of hybrid between the types.

III. The doubly dualized dvandvas.

**agnīparjanyaū*, VI, 52, 16^a.

agnīsomāu, I, 93, 1^a, 5^d, 10^a, 11^a.

agnīśomā, I, 93, 2^a, 3^a, 4^a, 6^c, 7^a, 9^a, 12^a; X, 19, 1^c.

agnīśomā, I, 93, 8^a; X, 66, 7^a.

**ūrṇācitrārathā*, IV, 30, 18^c.

**indrākutsā*, V, 31, 9^a.

indrāparvatā, I, 122, 3^c; 132, 6^a.

indrāparvatā, III, 53, 1^a.

indrāpūṣānā, VII, 35, 1^d.

indrābṛhaspatī, IV, 49, 1^b, 2^b, 3^a, 4^a, 6^a.

indrābṛhaspātī, IV, 49, 5^a.

**indrābrahmanaspātī*, II, 24, 12^c.

indrāvaruṇā, I, 17, 7^a, 8^a, 9^b.

indrāvaruṇā, III, 62, 1^c, 2^c, 3^a; IV, 41, 1^d; 42, 9^b, 10^c; VI, 68,

* ἀπαξ εἰρημένον in the Veda cited.

- 4^c, 7^b, 8^a; VII, 82, 8^d, 9^a; 83, 1^d, 2^d, 3^b, 7^b, 9^d; 84, 1^b, 4^a; VIII, 59, 3^a, 4^c, 5^c.
- īndrāvarunā*, I, 17, 5^b; VI, 68, 10^a, 11^a; VII, 82, 1^a, 3^c, 4^d, 5^a, 7^b; 83, 4^a; VIII, 59, 1^b, 2^b, 6^a, 7^a.
- īndrāvārunā*, VI, 68, 3^b; VII, 35, 1^b; 82, 2^b.
- īndrāvarunāu*, VI, 68, 6^c; VII, 83, 8^b; 85, 2^c.
- īndrāvarunāu*, VII, 83, 5^a.
- īndrāvārunāu*, VI, 68, 1^c.
- īndrāviṣṇū*, I, 155, 2^b; IV, 55, 4^a; VI, 69, 1^b, 3^a, 4^b, 5^a, 6^a, 7^a; VII, 99, 5^a.
- īndrāviṣṇū*, IV, 2, 4^b; VI, 69, 2^b; VIII, 10, 2^d; X, 66, 4^b.
- īndrāsomā*, II, 30, 6^c; VI, 72, 1^a, 2^a, 4^a, 5^a; VII, 104, 1^a—6^a, 7^c.
- īndrāsómā*, VII, 35, 1^c.
- īndrāsomāu*, VI, 72, 3^a.
- uṣāśánāktā*, I, 122, 2^b; 186, 4^b; II, 3, 6^b; 31, 5^b; IV, 55, 3^d; V, 41, 7^a; VII, 2, 6^b; X, 36, 1^a; 70, 6^b; 110, 6^b.
- turvācāyádū*, IV, 30, 17^a.
- dṙāvākṣāmā*, VIII, 18, 16^a,
- dṙāvākṣāmā*, I, 96, 5^c; 102, 2^b; 121, 11^b; 140, 13^b; III, 8, 8^b; VI, 31, 2^c; X, 36, 1^b.
- dṙāvāprthivī*, I, 31, 8^d; 159, 5^c; 160, 5^b; 185, 11^a; II, 32, 1^a; VI, 50, 3^a; VII, 52, 1^d; 53, 2^c, 3^b; VIII, 42, 2^d; IX, 69, 10^d; X, 67, 12^d; 93, 1^a, 10^a.
- dṙāvāprthivī*, I, 35, 9^b; 52, 14^a; 61, 8^c; 101, 3^a; 112, 1^a; 115, 1^c, 3^d; 160, 1^a; II, 1, 15^d; 2, 7^c; III, 3, 11^d; 25, 3^a; 26, 8^d; 30, 4^c; 32, 10^c; 58, 8^d; IV, 14, 2^c; 54, 6^c; 56, 1^a, 3^b; V, 47, 2^d; 51, 11^d; 55, 7^c; 63, 2^d; 83, 8^c; VI, 18, 15^a; 44, 24^a; 70, 1^c, 4^a, 5^a; 75, 10^b; VII, 35, 5^a; 44, 1^d; VIII, 22, 5^c; 48, 13^b; 96, 16^c; IX, 68, 10^c; 81, 5^a; 97, 42^d; X, 1, 7^a; 2, 7^a; 31, 7^b, 8^b; 35, 1^c; 36, 1^d; 37, 6^a; 45, 12^c; 47, 8^c; 63, 9^d; 64, 14^a; 65, 8^c; 66, 4^c, 6^c, 9^a; 70, 10^d; 81, 4^b; 82, 1^d; 89, 6^a; 92, 11^a; 110, 9^a; 113, 1^a, 5^b; 114, 8^b; 125, 6^d; 149, 2^d.
- dṙāvābhūmī*, IV, 55, 1^b; VII, 62, 4^a; X, 12, 4^b.
- dṙāvābhūmī*, X, 65, 4^b; 81, 3^d.
- **dhūnīcūmurī*, VI, 20, 13^b.
- náktośāsā*, I, 13, 7^a; 96, 5^a; 113, 3^d; 142, 7^b; IX, 5, 6^c.
- parjányāvātā*, VI, 50, 12^d; X, 65, 9^a.
- **prthivīdṙāvā*, III, 46, 5^a.
- **mātārāpitārā*, IV, 6, 7^b.
- mītrāvarunā*, I, 15, 6^b.
- mītrāvarunā*, I, 122, 6^a, 15^c; 137, 1^f, 3^f; 152, 1^d, 3^b, 7^a; 153, 1^b—3^b;

II, 27, 5^c; 29, 3^c; 31, 1^c; 41, 4^a; III, 62, 16^a; IV, 39, 2^d, 5^d; V, 47, 7^a; 51, 14^a; 62, 2^a; 63, 1^c, 4^a, 5^b, 7^a; 64, 4^a; 69, 3^c, 4^d; VI, 67, 3^a, 9^a; VII, 36, 2^a; 50, 1^a; 52, 1^c; 60, 2^a, 3^c; 61, 3^a, 6^b; 62, 5^d; 63, 5^d; 64, 2^c, 4^c; 65, 2^c, 3^c, 4^a; VIII, 72, 17^a; 101, 3^a; X, 51, 2^c; 132, 2^a.

mitrāvaruṇā, V, 63, 2^b.

mitrāvāruṇā, I, 2, 9^a; 23, 5^c; 71, 9^c; 75, 5^a; 111, 4^c; III, 20, 5^c; 56, 7^b; V, 46, 3^a; 63, 3^b; VI, 11, 1^c; 49, 1^b; 67, 1^b; VII, 33, 10^b; 41, 1^b; 42, 5^d; VIII, 23, 30^b; 25, 4^a; IX, 7, 8^a; 97, 42^b, 49^b; 108, 14^c; X, 61, 17^c; 64, 5^b; 93, 6^b; 125, 1^c.

mitrāvaruṇāu, I, 2, 8^b; 122, 9^a; V, 41, 1^a; 62, 9^c; 63, 6^a; VI, 67, 2^c, 11^b; VII, 60, 12^b; 61, 2^a.

mitrāvāruṇāu, I, 35, 1^b; 167, 8^a; VII, 35, 4^b; VIII, 101, 1^c; X, 93, 6^b.

**çūnāsīrāu*, IV, 57, 5^a.

sūryāmāsā, VIII, 94, 2^c; X, 64, 3^c; 68, 10^d; 92, 12^c; 93, 5^b.

sómāpūṣanā, II, 40, 1^a, 3^a.

sómāpūṣanāu, II, 40, 5^c.

sómārudrā, VI, 74, 1^a, 2^a, 3^a.

sómārudrāu, VI, 74, 4^b.

AV.

āgnāviṣṇū, VII, 29, 1^a, 2^a.

āgnīśomā, I, 8, 2^d; XVIII, 2, 53^a.

agnīśomā, VI, 93, 3^c.

agnīśomāu, VI, 54, 2^a.

agnīśomāu, III, 13, 5^b; VIII, 9, 14^a.

indrāpūṣanā, VI, 3, 1^a.

indrāpūṣanā, XIX, 10, 1^d.

indrāvaruṇā, VII, 58, 1^a, 2^a.

indrāvāruṇā, XIX, 10, 1^b.

indrāsomā, VIII, 4, 1^a—6^a, 7^c.

indrāsomā, XIX, 10, 1^c.

uṣāṣānāktā, V, 12, 6^b; 27, 8^c; VI, 3, 3^b.

dyāvāprthivī, II, 29, 4; IV, 22, 4; 26, 1; VI, 40, 1.

dyāvāprthivī, II, 12, 5; 16, 2; IV, 26, 2—6; V, 14, 12.

dyāvāprthivī, II, 1, 4; 10, 1—8; 12, 1; 29, 5; III, 4, 5; 15, 2; 31, 4; IV, 6, 2; 26, 7; 30, 5; V, 12, 9; 23, 1; 24, 3; VI, 3, 2; 8, 3; 55, 1; 58, 1; 62, 1; 94, 3; VII, 30, 1; 82, 4, 5; 112, 1; VIII, 2, 14; 5, 3, 6, 18; 8, 21, 22; IX, 2, 20; 4, 10; X, 7, 35;

8, 39; XI, 3, 2; 7, 2; XIII, 1, 5, 6 bis, 7, 37; 2, 26, 35; 3, 1, 4;
 XIV, 1, 54; XIX, 10, 5; 14, 1; 15, 5; 20, 4; 49, 1; 58, 3.
dyāvābhūmī, XVIII, 1, 31^b.
bhāvācarvāu, IV, 28, 1^a; VIII, 2, 7^c; XI, 2, 1^a.
mitrāvaruṇā, VI, 97, 2^a; IX, 10, 23^b; XIX, 11, 6^a.
mitrāvaruṇā, IV, 29, 3^b, 4^b.
mitrāvāruṇā, III, 4, 4^a; 16, 1^b; IV, 30, 1^c; XIV, 1, 54; XVIII
 3, 12^a.
mitrāvaruṇāu, I, 20, 2^c; III, 25, 6^a; IV, 29, 1^a; VI, 32, 3^a.
mitrāvaruṇāu, IV, 29, 6^b; XIII, 1, 31^c.
mitrāvāruṇāu, IV, 29, 7^c; V, 24, 5^a; 25, 4^a; VI, 89, 3^a; 132, 5^a;
 XIII, 1, 20^b; XVI, 4, 7; XIX, 10, 4^b.
sómārudrā, VII, 42, 1^a, 2^a.
sómārudrāu, V, 6, 5^c, 6^c, 7^c.

The instances in which there is a loss of numerical concord in the weak cases are

divāsprthivyós, RV. II, 2, 3^b; V, 49, 5^d; X, 3, 7^b; 35, 2^a.

Those in which there is a loss of concord in case are
agnīśśómābhyām, AV. XII, 4, 26^a.

indrāvāruṇayos, RV. I, 17, 1^a.

dyāvāprthivībhyām, AV. V, 9, 7; VII, 102, 1; XI, 3, 33; XIX,
 17, 5.

dyāvāprthivyós, AV. VI, 58, 2; XVI, 8, 23.

mitrāvāruṇābhyām, RV. V, 51, 9^a.

mitrāvāruṇayos, RV. X, 130, 5^a.

AV. X, 5, 11^a; XI, 3, 44^d; XVI, 8, 25^c.

IV. Doubly dualized dvandvas with single accent.

RV.

**vātāparjanya*, X, 66, 10^b.

sūryācandramāsā, I, 102, 2^c.

sūryācandramāsāu, V, 51, 15^b; X, 190, 3^a.

Here, too, there is loss of case concord in the weak cases:
indrāpūṣṇós, I, 162, 2^d.

somāpūṣābhyām, II, 40, 2^d.

AV.

**bhavārudrāu*, XI, 2, 14^a.

bhavācarvāu, IV, 28, 7^c; X, 1, 23^a; XI, 6, 9^a; XII, 4, 17^c.

vātāparjanya, X, 4, 16^c.

sūryācandramāsāu, VIII, 2, 15^d; XI, 3, 2^b; 6, 5^b.

Weak cases with loss of case concord are

vātāparjanyaśos, VI, 93, 3^d.

sūryācandramāsābhyām, VI, 128, 3^b; XI, 3, 34.

sūryāmāsāśos, III, 29, 5^d.

The vocatives of these words are naturally not indicative of their accentual condition, so they are included in the longer lists preceding.

V. The dvandva in its final form.

RV.

indravāyū, I, 2, 4^a; 135, 5^f; II, 41, 3^b; IV, 46, 3^b, 4^b, 5^c, 6^a, 7^b; 47, 4^d; VII, 90, 5^c, 6^c; 91, 2^c, 4^d, 5^b, 6^b.

indravāyū, I, 14, 3^a; 23, 2^b, 3^a; 139, 1^c; VII, 90, 7^b; 91, 7^b; X, 65, 9^b; 141, 4^a.

indrāgnī, I, 108, 1^a, 2^b, 3^c, 4^d, 5^a, 7^a—13^a; 109, 5^a, 6^d, 7^b, 8^b; VI, 59, 4^a; X, 161, 1^d.

indrāgnī, I, 21, 5^b, 6^c; 109, 1^b, 2^d, 4^b; III, 12, 1^a, 2^a, 5^c, 6^a—9^a; V, 27, 6^a; VI, 59, 1^d, 7^a, 10^a; 60, 8^c, 9^c, 15^a; VII, 94, 1^b—3^b, 7^a, 8^c, 9^c; VIII, 38, 1^c—9^c.

indrāgnī, I, 21, 1^a, 2^b, 3^b, 4^c; 139, 9^c; III, 12, 4^c; V, 46, 3^a; 86, 2^d; VI, 60, 14^d; VII, 35, 1^a; VIII, 40, 4^b; X, 125, 1^d; 161, 4^d.

indragñibhyām, I, 109, 3^c; VIII, 40, 5^b, 12^a; X, 116, 9^a; 128, 9^b.

indragñyós, VIII, 38, 10^b; 40, 8^c.

ṛkṣāmābhyām, X, 85, 11^a; 114, 6^d.

pārjanyaśos, VI, 49, 6^a.

**viçvāmītrajamadagnī*, X, 167, 4^d.

**sācanānaśanē*, X, 90, 4^d.

**satyānṛté*, VII, 49, 3^b.

In the following instances the double dual of *indrāgnī* is practically restored by the metrical resolution. A comparison of the numerical citations shows that the two forms sometimes exist side by side.

indrāgnī, VI, 60, 13^a.

indrāgnī, V, 86, 1^a; VI, 59, 2^b, 6^a, 8^a, 9^a; 60, 7^a; VII, 93, 1^b, 4^c; VIII, 40, 1^a.

indrāgnī, V, 86, 4^b; VI, 60, 4^c, 5^b; VII, 93, 3^d; 94, 10^b; VIII, 40, 3^b; X, 65, 2^a.

indrāgnībhyām, V, 86, 6^a.

AV.

**akṣujālābhyām*, VIII, 8, 18^c.

**aghaśaṇsaduḥṣaṇsābhyām*, XII, 2, 2^a.

- **arkāçvamedhāú*, XI, 7, 7^c.
ahorātré, X, 7, 6^b; 8, 23^c; XI, 5, 20^b; 6, 5^a, 7^b; 7, 14^d; XII, 1, 9^b, 36^d, 52^b; 2, 49^a; XII, 2, 5^d, 32^c; XV, 6, 6; 18, 4^a.
ahorātrābhyām, VI, 128, 3^a; XIII, 2, 43^b; XIV, 2, 40^b; XIX, 8, 2^c, 7^b.
ahorātrāyos, XV, 6, 6; XVI, 8, 21^c.
**ādānasaṁdānābhyām*, XI, 9, 3^b.
**indravāyū*, III, 20, 6^a.
indrāgnī, III, 11, 1^d; IX, 1, 12^c.
indrāgnī, XIII, 1, 31^c.
indrāgnī, I, 35, 4^c; III, 3, 5^c; IV, 30, 1^d; V, 7, 6^b; VI, 104, 3^a; 132, 4^a; VIII, 1, 2^d, 16^d; 2, 21^c; IX, 2, 9^a; 3, 19^c; X, 1, 21^c; XI, 8, 5^c; XIV, 1, 54^a; XIX, 10, 1^a; 16, 2^c; 20, 1^b.
indrāgnībhyām, V, 3, 10^b.
indrāgnyós, IX, 1, 12^c; XVI, 8, 24.
**uchocanapraçocanāú*, VII, 95, 1^c.
unmocanapramocané, V, 30, 2^c, 3^c, 4^c.
**rṣāmābhyām*, XIV, 1, 11^a.
**kapotolūkābhyām*, VI, 29, 2^c.
**palālānupalālāu*, VIII, 6, 2^a.
**pitāputrāu*, VI, 112, 2^d.
prānāpānāu, III, 11, 5^a, 6^a; VII, 53, 5^b.
prānāpānāu, II, 16, 1^a; XVI, 4, 5^b.
prānāpānāú, V, 10, 8^a; VII, 53, 2^b; VIII, 2, 11^a; X, 7, 34^a; XI, 4, 13^a; 5, 24^c; 7, 25^a; 8, 4^a, 26^a; XVI, 4, 7.
prānāpānābhyām, II, 28, 4^d.
**bodhapratibodhāú*, V, 30, 10^a.
**brahmarājanyābhām*, XIX, 32, 8.
**ródhacakre*, V, 1, 5^d.
vyānodānāú, XI, 8, 4^c, 26^c.
vr̥hiyavāú, VIII, 2, 18^a; XI, 4, 13^a; XII, 1, 42^a; XX, 129, 15, 16.
vr̥hiyavābhyām, X, 6, 24^d.
**satyānrté*, I, 33, 2^b.
**sadhavirdhāné*, XII, 1, 38^a.

The number of ἀπαξ εἰρημένα in this AV. list is noteworthy as indicative of the freedom with which the unified dvandva is thus employed.

III.

Origin and Relationship.

What is the origin of the elliptic dual? What of the dual dvandva? What genetic relation, if any, exists between them?

Diametrically differing answers have been given to these questions. The traditional and native theory seems to derive the elliptic dual from the dual dvandva. Such is the natural inference from the name—dvandva ekaṣeṣa—given the former by the Hindoo grammarians. Such was the descent approved by G. Meyer (*KZ.* XXII, 8 ff.) and Wackernagel (*KZ.* XXIII, 309). Bergaigne (*Rel. Ved.* II, 116) and Delbrueck (*S. F.* V, 98), however, reverse the process and consider the dual dvandva a development from the elliptic dual. This view seems now the one more generally accepted.

It will be patent to the careful observer that we may begin with either the elliptic dual or the dvandva and work our way by successive stages to the mechanical evolution of the other, or that we may begin in the middle, *e. g.* with the doubly dualized dvandva, and work both ways. In either of the latter two methods, however, a practical test shows that we must make more assumptions and pass through more complex processes than in the case of the first. There are other difficulties also.

If we start with the elliptic dual we must first find an answer to our first question, the origin of this dual.

The fact that in the RV. *pitārā* and *mātārā* together stand in the ratio of 85 to 129, or almost exactly 2 to 3, to the whole number of its elliptic duals and the fact that these represent the one syllepsis, if any, that can be proved for Indo-European, as shown by the Avestan dual¹ *pitara*, the Greek dual *τοκῆε δύο*, and the pluralized duals, Greek *πατέρες*, Latin² *patres*, Lithuanian³ *tėvai*, Gothic *berusjos*, Greek *γονεῖς* and *τοκεῖς*, Latin *parentes*, &c., all used to signify "father and mother" or the two parents, though in the strictest etymological sense applicable to but one of the pair, may warrant the

¹ Yt. 10, 117, — *satāyus̥* (sc. *asti miθrō*) *antarə pitara* (acc. du.) *pu-θrəmčā*.

² Surviving in this meaning in the Spanish *los padres*, as Dr. C. J. Ogden informs me.

³ Shown by Joh. Schmidt (*KZ.* XXV, 34) to be from **ptēvas* = Greek *πατήρ*.

assumption that this particular syllepsis was a *nidus*, if not the *nidus*, of the usage. Its extension to *dampatī*, real or potential parents, which in the two Vedas stand next in numerical precedence, and then to other and personified couples exercising some real or fancied parental or generative functions, would be both easy and natural. The Adhvaryu and Pratiprasthātr by an easy figure may be the parents of the sacrifice. Morning and evening, a necessarily complementary pair, may be imagined as parents, and in fact are actually so called in more than one Vedic passage (e. g., I, 142, 7^c; V, 5, 6^b; VII, 2, 5^c; VIII, 99, 6^b). If Bloomfield is right in identifying the hounds of Yama with the sun and moon, the elliptic duals *udumbalāu* and *ṣabālāu*, admit the same explanation. Only *mitrá* remains and IV, 41, 7^d shows that *mitráváruṇā* are compared to *pitārā*.

Thus one syllepsis and its analogical and figurative inclusions account for every elliptic dual in the Vedas and also for the few others cited from the grammarians and lexicographers. This is the whole story for Sanskrit and for Avestan with its unique elliptic dual (see above).

There seems to be no other pro-ethnic elliptic dual. Sporadic instances in individual languages have been cited. Some of these are doubtful. This interpretation of the Homeric *Αἰαντε*, so ingeniously supported by Wackernagel (*KZ.* XXIII, 308), is not accepted by competent Hellenists. The Latin *Cereres* and *Castores* undoubtedly came to be used as the plurals of such duals, but the origin of the plurals can be explained otherwise.¹ The Greek *πενθεροί* and Latin *soceri* are akin to and includible under the general syllepsis above. The Old Norse *fedgar* and *mædgar*, if genuine, are merely an independent syllepsis. Admitting all of these we have only a handful of isolated syllepses, a weak foundation for the Indo-Europeanism of the elliptic dual outside of the almost necessary syllepsis for parents and its kindred.

In the presentation of the phenomena of the elliptic dual we have shown how often, 99 out of 145 instances, the rishis

¹ There were, for instance, two *Cereres*, one native, one imported. The former was the daughter of Caelus and Vesta and wife of Sicanus, king of the Siculi. She taught the Siculi the use of grain. Also Proserpina is called *Ceres inferna* and *Ceres profunda*. Again Ceres was identified with Terra, Luna and Libera. Cf. also the Catullan plurals *Veneres*, *Cupidines*.

seem to make a conscious effort to mention or suggest the connoted member of the syllepsis, somewhere in the neighboring context. The degree of propinquity may vary from several stanzas to consecutive *pādas*. Assuming that form in which the connoted member is expressed in the dual, either by mere attraction or by a conscious effort to express the parity of the members, as a starting point, we may readily show the possible mechanical evolution of the dual dvandva.

An example like RV. III, 7, 1^{bc}—

*ā mātārā vivīṇh saptā vānīh
parīkṣitā pitārā saṁ carete,*

in comparison with VI, 42, 5^a—

ā nāktā barhīh sadatam uṣāsā

will show how little these two duals may differ. Intermediate between these is such an instance as VI, 51, 1^{ab},—

*ūd u tyāc cākṣur māhi mitrāyor āñ
ēti priyām vārunayoh adabdhām,*

which seems to partake almost equally of the characteristics of each. On its formal side the difference appears to be one of degree of propinquity. When the dual of the connoted member of an elliptic dual is expressed within some arbitrary limit,—as the *pāda*, the elliptic dual becomes a dual dvandva. Further increments of increase of propinquity will give the successive forms in the order presented above.

Such is an explanation of the dual dvandva consonant with the current view of its origin from the elliptic dual. Easy as this is on the formal side there seems to be ground for objection. It seems too mechanical, too wooden. It takes no account of the prevaillingly differing content of these two species of dual. It divorces the origin of the dual dvandva from that of the other forms of the dvandva compound. The dvandva compound is undoubtedly, indisputably pro-ethnic in Indo-European and has a far wider range than can be traced for the elliptic dual. Its obvious origin is a simple asyndeton. Its original type is represented by the Vedic *turvaçam yadum*, *turvaçesu yaduṣu*, Avestan *Vandarəmainiṣ Arəjataspō*, Lithuanian *tėtės matės*, Lettish *mīsch-āufas*, Old Bulgarian *bratū sestra*, Latin *pactum conventum*, &c. Juxtaposition led naturally to composition. This in the case of two parathetic singulars gave either a dual or a dvandva singular. Both of these are Vedic. The latter is common to all the Indo-European group.

The general loss of the dual probably made the former less demonstrable.

We are prone to believe that the doubly dualized dvandva of Vedic and Avestan is but a hieratic variant of this former type. If we compare the contents of the lists of doubly dualized dvandvas and of completely unified dvandvas, given above, we see at once that with the exception of a half dozen *ἄραξ ἐρημένα*, the former is made up of sets of names of pairs of associated deities. The latter list presents a marked contrast. It is a distinctively Atharvanic or demotic aggregation of associated pairs of various kinds, but has only three sets of deities. Of these *indravāyú* is found only in this list. *Pārjanyavātū* occurs only once in this form. The numerous metrical resolutions of *indrāgnī* shows that it is now in one class, now in the other, though prevailing in the latter.

This hieratic variant is Aryan. Vedic confined it quite strictly to its hieratic character. In Avestan, of which only hieratic literature remains, it became propagative practically to the exclusion of other types. The double dual is not due to a mere grammatical attraction of number, but rather, we fancy, to a formalistic parataxis or a liturgical fulness of expression arising from a desire to magnify equally each of the associated deities somewhat after the manner of a *dualis maiestatis* or, at least, to express a formal parity between them. This could be effected by making both members either dual or singular, but the singular dvandva was too prone to be either collective or suggestive of a practical unity and too largely pre-empted by the neuter, to be appropriate. In other cases than that of associated deities there would not be the same formal scrupulosity. Hence the doubly dualized dvandva with its special range.

The genetic relation between the elliptic dual and the dual dvandva disappears in this view. The origins of the two kinds of dual become quite distinct. One is an evolution from asyndeton; the other from syllepsis. Thus both are rhetorical in origin. Both belong to the hieratic and more artistic sphere. On the side of form there are strong resemblances, but the genetic development from different sources shows these to be accidental. This hypothesis accounts for differing content, for relative age, for special ranges and for associated phenomena. It keeps together things that seem naturally to belong together. It presents no mechanical but an organic evolution.